

I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd
his life for the sheep.
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 20

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in August, 1944

No. 15

Tenth Sunday after Trinity SPIRITUAL GIFTS

Epistle 1 Cor. 12: 2-11.

"But the manifestations of the Spirit is
given to every man to profit kithal."

1 Cor. 12:7.

The Spirit of God, or the Holy Ghost, manifests Himself in the lives of the Christians in various ways by the special gifts bestowed upon the individual believer. In the text for today the Apostle Paul explains the purpose of the Spiritual gifts.

One thing we must not overlook is this, that they are gifts of grace divided out to men as it pleases God without any merit or worthiness in the one who receives them. That these gifts are of grace, and not favours granted because of service or devotion, should ever remind the possessors of them to keep humble.

In the verse quoted above, the purpose of the Spiritual gifts is given. The meaning of this verse is made more plain in Moffatt's translation, "Each receives his manifestation of the Spirit for the common good." Nine different gifts of the Spirit are enumerated in the following verses. None of these is given for the sake of personal gain or aggrandizement, but for the common good of the saints in the church of God. The Church is a communion of saints. For the upbuilding of His Church here on earth God gave to it apostles, prophets, evangelists, pastors, and teachers. These men, called by God for a specific purpose, were also equipped for service with special gifts of grace.

Some of these offices are still maintained in the Church today. But spiritual gifts are not limited to specially trained men. The Church is a living organism in which every member has a place to fill and to serve. To most of us God has only given one gift, or the one talent. That gift, however, must be used for the common good, and not buried in the ground. It is the same Spirit who gives gifts to all. We will let God decide which gift is the most important. To us the greatest concern must be that we remain faithful in the use of whatever gift that God has given to us. One has great theoretical knowledge of the Word of God. Another has a more practical insight into spiritual things. Some may have a very strong faith, manifested especially in times of distress. Others have great tact in dealing with men. One can sing and pray in public. Another can teach. Whether the Spirit of God equips the individual with the same gifts today as He did in the days of the Apostle is not a question of major importance. God is still the same now as He was then. "It is the same God which worketh all in all." V. 6. The purpose of the spiritual gifts is also still the same now as then, namely, for the common good of the saints. The particular needs may however have changed with the church in the world, and therefore, the gifts may be slightly different to suit new situations.

We do not boast of whatever gift God may have given to us. Let it however, be a matter of serious self examination to see how we use our gift. It is a fearful responsibility to receive God's gift, and not use it to the fullest extent.

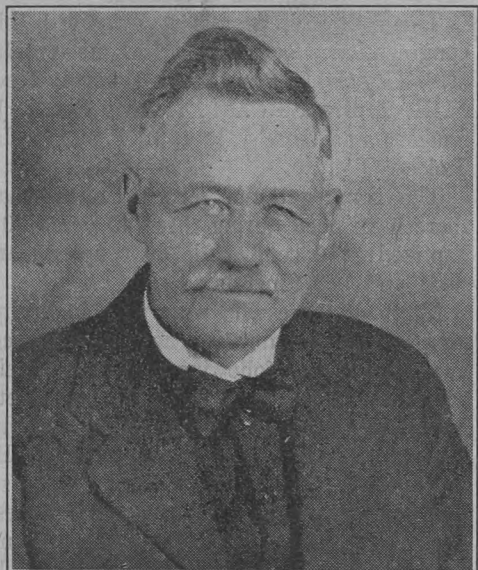
If we are prepared to do His will, then let us confidently pray, "Show me the place, and make me fit for Thy service, O Lord." Amen!

—J. P.

I am a Debtor

A debtor! For the love of God unbounded,
Embracing all hath taken thought for me,
Providing pardon, peace, security founded,
And life and joy to last eternally.

A debtor! For He trusts me with His
treasure
That I may share His blessed work—to
give;
And life has come to me at His good
pleasure



John Peder Tandberg

A familiar and beloved figure has passed from the militant church to the church triumphant in the death of Pastor J. P. Tandberg on July 4, 1944 at Camrose, Alberta. The funeral service was held at Camrose Lutheran church on Friday July 7, 1944. Dr. Iver Iversen, District president, paid a warm tribute to the memory of pastor Tandberg, emphasizing the varied and consecrated contribution to our church by this servant of the Lord. Mr. Georg Moi, principal of Camrose Lutheran College spoke of Pastor Tandberg's contribution to christian education, and his service during his connection with the college. He mentioned that Pastor Tandberg had established ideals and principles that were a challenge to those who later carried on the work at this institution. Pastor Erik Haave, a confidant of Pastor Tandberg, spoke on behalf of Weldon congregation. He too mentioned the fine service rendered during the twenty years Pastor Tandberg served the congregation. Pastor and Mrs. Haave sang a song "Kan Du Glemme Barnedaa-pen" written by Pastor Tandberg. Pastor A. M. Vinge preached the funeral sermon using as his text II Cor. 4: 5-7. The theme: "The Christian Witness". The Christian witness be he a pastor or a layman must have as the center of his testimony and preaching, Christ crucified. The witness is a servant. The treasure of the Gospel is kept in earthen vessels that the excellency of the power may be of God, and not of men. Prefacing his sermon, Pastor Vinge said that Pastor Tandberg was a true Shepherd. He had a passion for souls.

The Camrose Lutheran Quartette sang two numbers.

Among his papers the following record was found written in his own handwriting.
John Peder Tandberg was born in Ring-



That others, too, may hear the Word and live.

A debtor! For in shadows darkly lying
Are thousands lost for whom my Savior
bled;
And distant lands in sin and sorrow
sighing

Wait for His message to be comforted.

Selected and contributed by
Mrs. L. Scheie, Iowa
District Mission Box Secretary.

saker, Norway, June 7, 1866. He graduated from St. Olaf College with the degree A.B. in 1891, teacher at Grand Forks College 1900/01; president St. Ansgar Seminary 1901/03; Real Estate Business 1903/11; He aided the organization of Camrose Lutheran College in 1911 and was the first president 1911/13. The ensuing year he was a member of the staff. He served as pastor in the Edmonton field in 1914. He was ordained to the Holy Ministry in St. Paul, Minnesota in 1915. He served the North Battleford field 1915/22, and the Weldon parish 1922 to 1941. He spent the last part of his life at Bethany Sunset Home, Bawlf, Alberta.

His marriage to Ella Skrukud took place in 1892 and the members of his family are: Harold of Edmonton; Agnes (Mrs. J. Eano) of Saskatoon, Saskatchewan. A sister, Mrs. Elling Olson resides in Camrose, Alberta.

Among the offices he held in the church are: Vice president three terms; member of the General Home Mission Board; and member of the Board of Trustees.

Interment was made in Camrose Cemetery. A Hoveland was the funeral director. Dr. Iversen conducted the grave-side service. Pastors Vinge, Rude, Haave, Peterson, and professors, Moi and Marken were pall bearers.

Two telegrams were received. One from Dr. J. A. Aasgaard on behalf of the church; and one from L. K. Seveck of North Battleford, Sask. A number of memorial gifts were given.

Pastor Tandberg was a friend of young people and children. He was always ready to encourage and help them. In Pastor Tandberg's passing the church has lost a true Shepherd, a christian leader, and a servant who made a great contribution for the cause of Christ in our Canadian Lutheran Church.

Outlook College Song.

(Sung to tune number 44 in Frydetoner)

On the mighty rolling prairies
Of the great Saskatchewan
Near the calmly flowing waters
Of the South Saskatchewan,
There our fathers building wisely
For their daughters and their sons
Built wisely Outlook College
For their daughters and their sons.

Chorus—

Outlook College, Alma Mater
Built by our fathers dear
May thy future ever greater
Glories yield to thee each year!
May thy sons and may thy daughters
Ever greater laurels bring
And may future generations
Ever of thy greatness sing!

—Rev. John P. Tandberg.

TOPICS OF INTEREST

Choice

God has given man the privileges and responsibilities of choice. Within limitations you and I make choices every day. In general two things affect the extent of choice: the freedom to choose, and the number of things to choose from.

Choice implies that there is freedom to choose. A slave is a slave because he is not free to choose. We are fighting for the four freedoms and aspire to more abundant life after this war. We hope for a greater freedom to choose. The question is what will we choose? What will we do when we get more gas, more rubber, more money, more luxuries, more leisure? Will we choose that which is good? Will this greater freedom be a blessing to us? That will depend on you and me, the choosers. Spiritually, freedom has been defined as "the ability to choose the things that are good." Do we have that ability, that freedom? Man flatters himself that he has, but God's Word shows us that unregenerated man is a slave of his own evil desires, and ruins himself and others by the things he chooses. We forget the most important freedom, the freedom from the dominion of sin, the liberty of the children of God. This is obtained alone through Christ, but "whom the Son shall make free shall be free indeed." Only as we deny ourselves and let God's will direct our choice shall we choose the good things that shall truly bless.

There are more things to choose from now than ever before. But we can not choose everything. We cannot read everything, hear everything, do everything, learn everything. The multitude and variety, even of good things necessitates wise choices and eliminations. Otherwise we shall become busy Marthas, "anxious and troubled about many things," but neglecting to choose "the good part that shall not be taken away."

Let us accept that freedom in Christ to choose according to God's good and holy will. Then our choices shall be gateways to blessings.

—A. K. H.

The Bridge Builder

We are prone to forget the bridges that have been built for us by the generations that have gone before us. We are prone to forget the "Appleseed Johnnies", the "Pioneers", the "Missionaries", the "Scouts" who have paved the way; those who have "cleared a free way for the feet of God." But a poem like the "Bridge Builder," by Will Allen Dromgoole, makes us remember to whom we owe our tribute of praise and affection; to our fathers and our mothers; to those others who have gone before us and made the hard ways easier for us.

An old man, going a lone highway,
Came at the evening cold and gray
To a chasm vast and deep and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man", said a fellow pilgrim near,
"You are wasting your strength with
building here;
Your journey will end with the ending day;
You never again will pass this way;
You have passed the chasm deep and wide;
Why build you the bridge at eventide?"

The builder lifted his old gray head —
"There followeth after me a youth,
Whose feet must pass this way forsooth;
This chasm that has been naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."

The nearere a soul is to me, the greater
the responsibility for it. —Theodore L.
Cuyler.

* * *

This is a lost world. We belong to the
Lifesaving Service, and it is our business
to help seek and save the lost. —Howard
W. Pope.

* * *

"The object of our labors must be Christ,
not credit." —W. A. Dean.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge
Drawer 400, Camrose, Alberta.

Business Manager: Josef B. Haave,
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,
Rose Valley, Sask.

Y.P.L.L. Editor: Pastor G. O. Evenson,
Outlook, Sask.

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GREETING

The Norwegian Lutheran Church of America by the election which took place at the Minneapolis convention June 3 extended call to me to become professor of theology at Luther Seminary, St. Paul, Minnesota. This is not the kind of work I have been looking forward to in recent years. But my preparation, God's guidance through life, as well as the conviction of our Church expressed through such a large majority of the convention delegates have convinced me that this is the way the Lord points out to me. Some time ago I therefore accepted the call.

Beginning September 1 the vice-president of the District, Rev. K. Bergsagel, will perform the duties of the president, as far as that is possible while serving a congregation. From September 1 all correspondence relative to district matters should be addressed to Rev. K. Bergsagel, 114 Sherburn Street, Winnipeg, Man. He will function until a regular election can take place.

Seven years ago you called me to become president of your District. The call was most unexpected, and involved a kind of work that I had not been looking forward to or had even desired. It was therefore with a great deal of hesitation that I finally was led to accept the call. I accepted it because it seemed to be the Lord's will that I should do so.

As matters turned out, I do not believe that I was mistaken. Special circumstances unknown to me when I accepted turned up. By the grace of God I believe I have been able to make a little contribution in a crucial transition period of the Canada District. This my work, I believe, is ended now. I do not think that I should occupy an executive position in the Church except under special circumstances. The Lord in His grace will give the District another and a better man than I.

During these seven years I have enjoyed the most hearty and undivided cooperation from both pastors and lay-members. I have also experienced much love. For this I thank you all. God bless you.

—Iver Iversen.

On Sunday evening, May 21st, the Weldon Parish gathered in the Church parlors after the service and honored their pastor and his wife, Rev. and Mrs. Korshavn, at an anniversary supper. On behalf of the parish, Mr. Ole Haave presented them with a purse. Rev. and Mrs. Korshavn have spent twenty-one years of blessed and happy married life together.

—Lucille Hanson.

The more brains a man has, the less chance there is that his head will swell.

* * *

Many men owe the grandeur of their lives to their tremendous difficulties.

—Spurgeon.

Caretaker Wanted

A Lutheran Christian man is earnestly desired for the position of caretaker by the Saskatchewan Lutheran Bible Institute, Outlook, Saskatchewan. Anyone interested is asked to write at once to the school.

G. O. Evenson, principal.

PIONEER DAYS IN BARDO, Alberta, by Ragna Steen and Magda Hendrickson, printed by the Dahl Company, Limited, Winnipeg, Manitoba. Can be secured from Martin Hagen, Tofield, Alberta; Rudolph Johnson, La Glace, Alberta, or Augsburg Publishing House. — Price \$2.00.

* * *

Several years of painstaking work is reflected in the pages of this book. It is, we believe, the first book of its kind in a Norwegian settlement in Canada. There are priceless records preserved in this book. We commend the two women for their persistent determination in accomplishing this difficult task.

Fifty years ago the adventurous spirit so prominent in our forbears brought the first settlers into Bardo District. The first chapter "Canada Calls" is a splendid record of historical value. Much research work was necessary to write this compact record beginning with the year 1860.

One can almost sense the feeling of expectancy in the hearts of the pioneers when they left friends and relatives to come to the "wilderness of Canada". Led on by the glowing accounts of the first "land seekers", one can almost sense too, the feeling of disillusionment when the newcomers first saw the trackless wilderness, and when the swarms of mosquitos helped to shatter the picture of this promised land. The endless water sloughs would also have a depressing effect. But the discouragement and disillusionment was only temporary. Beyond this trackless wilderness they dreamed of the comfortable homes that have now become a reality.

"Summer and Fall of 1894" tells of the beginning of the Bardo settlement that this year celebrated its Golden Jubilee August 9th. It is good to read the chapter "The First Christmas Celebration" since it reveals that the pioneers began building for eternity through their beloved Lutheran Church. Having served the Bardo Congregation we know something of the hallowed tradition when the new generation sings: "Nu er Julen Kommen" and "Jeg Er Saa Glad Hver Julekveld". One can almost see a man, whom we have never seen, the little old man with the ear trumpet, the first Lutheran Pastor, Bersvend Anderson as he breaks the bread of life in the pioneer log house that first Christmas. One appreciates the preserved record of this soldier of the Cross in the chapter entitled "Bersvend Anderson". He began preaching at the age of sixteen and continued until near the time of his death at the age of a little over ninety six years. Another pastor who played an important part and who is mentioned in this book is the man — now soon fifty years a pastor, the Rev. R. E. Finlay of the United Church of Canada.

One chapter deals with the trek to Grande Prairie under the intrepid leadership of the Missionary Pastor, Dr. H. N. Ronning. Space would fail me to tell of the contents of the other chapters, — "Congregation Organized", "Prairie Fires", "Home Making", "The Story of the Church" not to forget "Rainy Years" and "Experiences".

Poignant is the paragraph in the chapter "Our Pioneer Mothers" when it tells of the death of the baby of Mrs. Peter Jevning. The mother awakened in the night to find her baby cold. The baby was dead. "There was no undertaker—Like many another pioneer mother confronted by this tragic task, she used her treasured bridal wreath to make the laying away of this dear one as beautiful as means would permit."

Buy the book and read it. It is a good book. It is not a perfect book. One could have wished for better literary quality throughout. One could have wished for a better and more attractive binding. However, between the covers of this book we find the saga of pioneer life. We note the traces of the nail scarred hand of the Saviour guiding the destiny of these brave men and women. We are glad that this book, as does the spire of Bardo church, points to One who can bring visions of heaven even in a trackless wilderness.

Albert M. Vinge.

"It is impossible for that man to despair who remembers that his helper is omnipotent." —Jeremy Taylor.

* * *

"We do the difficult immediately. The impossible takes a little longer." —Henry J. Kaiser.

Fortieth Anniversary

The Golden Valley congregation, Viking, Alta., observed its 40th anniversary on Sunday May 28. This congregation was organized at a meeting in the Carl O. Boraas home on June 6, 1904. Pastors O. I. Satre and A. G. Lee were present at this meeting. The first church was built in 1909; this was lost in a fire February 19, 1931. The same year the building of the present church was started, and was first used for a confirmation service on September 29, 1931. On October 16, 1932 the new Church was dedicated.

The following pastors have served this congregation: Rev. C. S. Halvorson; Dr. H. T. Egedahl; Rev. A. E. Hanson; Rev. N. R. T. Braa; Rev. T. T. Boe; Rev. I. J. Saugen; and since July 1938 Pastor J. B. Stolee.

The congregational records show that there have been during these 40 years 304 baptized; 210 confirmed; 69 couples married; and 110 funerals.

Many of those who were with in beginning of this congregation have now passed away, but the six following who signed their names as charter members at the first meeting are still living in Viking district, namely Gabriel Sorenson; Ole Sorenson; Otto B. Nordstrom; Oluf Salveson; Sivert Hafso and Ole Haagenon. The following ladies, Mrs. T. T. Berg; Mrs. John O. Lokken; Mrs. O. B. Nordstrom; and Mrs. Nels Haagenon were also among the first members who were present at this anniversary; these four ladies have also the distinction of being the charter members of the ladies aid.

A thank offering was gathered as part of this anniversary service. This is to be used towards building a new parsonage. Over \$2000 in cash and pledges have been raised to date; almost \$1600 was brought in through the special offering envelopes on the day of the anniversary services. No special solicitation was made other than by letter. In addition to this amount \$250 was contributed by the Ladies Aid, L.D.R. and Luther League. The remainder has come in from individuals later.

—J. B. S.

"Lift up your eyes, and look on the fields, that they are white already unto harvest."—Jno. 4:35.

Missionary Gerhard Ostrem and family are home from Colombia on a furlough. God willing, they will visit some of our congregations in Canada from August 18 — to September 17th. Pastor Benjamin Ostrem will be along until about the first of September.

The committee selected to plan the itinerary for the Ostrems met with many difficulties. Among them this: with so short a stay and so many places to go, it was impossible to allot as much time to each place as would be desired. But we are glad they are home. We are glad that they can visit a number of our congregations now. We trust that they can come back later to visit other places. May God grant them a pleasant and restful stay at home.

It is the recommendation of the Canadian Board that the offerings taken be given directly to Missionary Ostrem.

On behalf of the Canadian Board.

Committee: K. O. Kandal,
E. Peterson.

Itinerary for the Ostrems

Armena — Rev. Rude, Sat., Aug. 26.
Camrose — Rev. Vinge, Sun., Aug. 27.
Edberg — Rev. Haave, Mon., Aug. 28.
Meeting Creek — Rev. Eklund, Tue, Aug. 29.
Donalda — Rev. Peterson and Rev. Haave, Wed., Aug. 30.
Killam — Rev. Peterson, Thur., Aug. 31.
Bawlf — Rev. Odland, Fri., Sept. 1.
Edmonton — Rev. Vikman, Sun., Sept. 3, morning.
Edmonton — Rev. Johnson, Sun., Sept. 3, evening.
Ryley — Rev. Ostrem, Mon., Sept. 4; Tue., Sept. 5.
Viking — Rev. Stolee, Wed., Sept. 6 and Thur., Sept. 7.

"Nothing can be accomplished without enthusiasm." —A. W. Robertson, Westinghouse Electric Co.

* * *

"Killing time is murder in the first degree." —G. Campbell Morgan.

KOLD ELLER VARM

Av pastor A. Fibiger,
Eliaskirken, Kjøbenhavn

Der kom en dag en ung mand op til mig og vilde melde sig ut av folkekirken. Det skjer ikke svært ofte, og naar det skjer, er det i 99 av 100 tilfeller fordi de paagjeldende skal gifte sig, og saa er det atter i regelen manden som meddeler "tilhører intet troessamfund", mens den kvindelige part ikke kan opgi sin "tro".

Nu er det ikke ualmindelig, at man søker "borgerlig bryllup", fordi de unge mennesker er — som man sier — "kommet galt avsted". Det sker desverre i et forferdelig høit procenttal av ekteskapene. Og saa er han jo en søn av Adam, og hun en datter av Eva, og det første Adam og Eva gjorde, da de hadde syndet, det var jo netop dette at løpe bort og gjemme sig! Saa prøver man ogsaa at løpe utenom sin skam og sit samvittighetsnag ved at gjemme sig oppe paa raadhuset. Man vil heller høre en borgermesters tale end den røst, som fordum spurte Adam: "Adam, hvor er du? Hvad har du gjort?" — De stakler forstod jo ikke, hvor sandt det er hvad kirkefaderen Augustin har sagt: "Vil du fly fra Guds vrede, saa fly i Guds arme!"

Men det var dog ikke noe av den slags, som var grunden til denne mands uttrædelse.

Om det da var en finansoperation? spurte jeg. For der er jo noen som mener at det er saa "billig" at bli borgerlig viet, skjønt vi ikke blir trette av at oplyse dem om, at hvis det er pengene det kniper med, kan de bli viet ganske gratis.

— Nei, det var heller ikke det.

Om han var fritenker? spurte jeg. — Ak, at man maa gjemme det spørsmaal tilsist!

"Naa-aa," svarte han, "fritenker det er saa stort ord, det tør jeg vel ikke kalde mig. Men jeg har ikke været i kirke siden jeg blevkonfirmert, jeg leser aldrig i biebelen, for jeg har ingen, og jeg har ikke andet med kristendommen at gjøre, end at man jo kan komme til en eller anden begravelse. Og derfor synes jeg ikke det vilde være sandhet for mig, om jeg paa den dag skulde staa for Herrens alter og bøie knæ og bli velsignet i Guds navn. Saa vil jeg heller gaa op paa raadhuset."

Det var noe ganske nyt for mig at høre en saadan tale, saa mandig og saa ærlig! Jeg sprang op fra min stol og slog ham paa skulderen og sa: "De er en brillant ung mand, Dem kan jeg godt like. Og det er fuldstendig riktig hvad De sier. Naturligvis er det splittergalt, men ellers er det riktig nok."

Saa tok jeg mit testamente og viste ham det ord av Jesus: "Gid du var kold eller varm! Men fordi du er lunken og hverken varm eller kold, vil jeg utspy dig av min mund." Aap 3, 15—16.

"Se nu," sa jeg og la min arm om hans skulder, "se, her staa nu vi to, ikke en prest og en lægmand, men to syndere, for Guds ansikt." Og idet jeg pekte paa et billede av den korsfestede Frelser, føiet jeg til: "Er nu ikke det et merkelig ord av ham? Et eneste blik paa ham sier os jo klart hvad han helst vilde, vi to skulde være: varme, brændende varme, som han, der døde av kjærlighet til os. Men, sier Jesus, hvis du endnu ikke er blit ført til dette og bøiet til dette, saa gid du var kold, heller kold end lunken! Og gid den stund maatte komme ogsaa for Dem, da De, som nu er saa rolig og nøkternt sier: Jeg er kold! maatte bli grepet og varmet av Jesu Kristi kjærlighet."

— — — "Hvad blev der saa av ham siden?" spurte en gang noen venner mig, da jeg hadde fortalt dette trek. De trodde jo, at herinde gaar vi og kjender hverandre og møtes paa gaten hveranden dag.

Ak, svarte jeg, han gid ut av min dør, og dermed var han forsvundet som en knappenal i et les høi, og jeg har aldrig set ham siden. Men jeg har det haap, at vor trofaste Gud og Fader vil søke efter sit tapte lam, indtil han finder det. Og naar han en gang blir vakt, saa vil dog kanske ogsaa dette minde kunne faa betydning for ham, mindet om den stund da han stod i prestens stue, og da der blev pekt for ham paa det blødende Guds lam paa Golgata kors.

— — —

Men nu du, kjære leser!

Likner du denne mand?

Likner du ham i hans mandige ærlighet? Og i hans kulde? Eller i hans hjertes varme? Eller er du en av de mange lunkne?

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Først Nr. i August, 1944

10. Søndag efter trefoldighet

NAAR JESUS GRAATER

Evangelium: Luk. 19, 41-48.

Og da han kom nær og saa byen, graat han over den og sa: Visste ogsaa du, om end først paa denne din dag, hvad der tjener til din fred! Men nu er det skjult for dine øine! Ti de dage skal komme over dig, da dine fiender skal kaste en vold op om dig og kringsette dig og trænge dig fra alle sider og slaa dig til jorden og dine barn i dig og ikke la sten tilbake paa sten i dig, fordi du ikke kjendte din besøkselses tid.

Og han gik ind i templet og begyndte at uddrive dem, som drev handel der. Og han sa til dem: der er skrevet: mit hus skal være et bedehus. Men I har gjort det til en røverkule. Og han lærte daglig i templet. Men ypperstepresterne og de skriftlærde og de første blandt folket søkte at faa ryddet ham av veien. Og de fandt ikke ut, hvad de skulde gjøre; ti hele folket hang ved ham og hørte paa ham.

Jesus hadde flere ganger været i Jerusalem. Nu kom han for sidste gang. Og fra Oljebjerget saa han nedover den fagre by med de hellige minder. Han saa meget i det øieblik. Uten at ænse masserne omkring sig brast han i graat.

Hvad saa han?

Han saa den by som hadde faat mere av Herren end nogen by paa jorden, hovedstaden i det hellige land, den ledende by i det utvalgte folk. Nu fik den besøk av Messias. Idag erklærte han sig aapent som deres Messias. Og det just i hovedstaden. Den skulde nu som folkets aandelige leder vælge eller forkaste sin Messias.

Han saa hvad der vilde ske inden uken var tilende. Og han saa videre. Følgerne av at forkaste Guds messias. Han saa den dag da Guds tursler og straffe maatte opfyldes over den gjenstridige. Da fienderne skulde kringsette byen og ikke la sten tilbake paa sten.

Her stod Jesus hjælpeløs. Derfor graat han. Han elsket sit folk, dette Herrens utvalgte folk, som var betrodd den største opgave av alle folk. Og han elsket hver uddødelig sjæl i dette folk. Men nu eiet han ikke noget middel mere til at hjelpe sit folk. Og naar kjærligheten ikke lenger kan hjelpe den elskede som befinner sig i dødsfare, da graater den.

O, du ufattelige kjærlighet! Du graater av medynk med dem som aldrig har gjort andet end foragte din kjærlighet og nu om fire-fem dage skal ta dit liv.

Siden den dag har Jesus graatt over mange byer og mange mennesker. Idag er han her. Og ser ut over os. Graater han? For ham er det kjendte ansigter han ser. "Hvor ofte har jeg ikke villet samle eder som en høne samler kyllingerne! Men I vilde ikke". Han begynte i daaben. Da gjorde du ingen motstand. Og han gjorde dig til sit barn. Han fulgte dig trofast i barnearene og talte saa sømt og mildt til din lille barnesjæl. Vilde du da?

Han fulgte dig videre med sit kald gjennom ungdomsaarene. Alvorlig og indtrængende. Han talte med dig i livets strid ved motgang, sykdom og sorg. Hørte du paa ham? Eller har ogsaa du foragtet hans kjærlighet og støtt ham fra dig?

Idag staar han igjen her hos dig. Om det er sidste gang vet jeg ikke. Han vet det. Han som kjender din fremtid. Og han ynkes inderlig over dig, han som har kjøpt dig med sit blod og vet hvad der nu avhænger av dit valg. Om du visste endog paa denne din dag hvad der tjener til din fred!

Til helvede kommer ingen nu uten at ha møtt paa sin brede vei en graatende frelser som med sine gjennemborede hender søker at snu din usalige gang. Men trænger du dig forbi ham, saa kan han ikke hindre dig. Men graate kan han, over dig som over det gjenstridige folk.

—O Hallesby.

Vi faar aldri tak i Gud ved aa gaa utenom kjensgjerningene, men bare ved aa søke Ham i dem.

Chambers.

Kan Du Glemme Barne Daapen?

Mel.: Kan du glemme gamle Norge?

*Kan du glemme barne daapen,
Hvor din Gud dig tok ifavn?
Hvor for dig en dør staar aapen
I den Herres Jesu navn?*

*Kan du glemme barne daapen,
Naar du ut i verden gaar?
Kan du glemme frelse naaden
I de glade ungdoms aar?*

*Kan du glemme Beste-Vennen,
Jesus, som din frelser blev?
Kan du glemme Trøstermanden
Uti livets kav og stræv?*

*Kan du glemme Lysets Fader,
Som saa kjærlig tok imod
Dig, av naade, og nu lader
Fred og frelse bli din lod?*

*Glem ham ei i livets fare,
Naar dig alting gaar imod;
Husk at satan har sin snare
Sat for hver en vandrers fold!*

*Glem da ei den Gode Hyrde,
Som dig søker, hvor du er;
Han vil lette al din byrde,
Han dig hjem til folden bær.*

*Glem da ei den dyre naaden,
Hvor du fik dit barnekaar,
Det dig Herren gav i daapen,
Glem den ei ihvor du gaar!*

*Tak din Gud og kjære Fader,
At du blev til daapen bragt,
At han endnu for dig lader
Daapens naade staa ved magt!*

*Tak at far og mor dig bragte,
Hen til daapens hellig bad;
Tak at daapen end kan magte
Dig at føre til Guds stad!*

Fortfattet av pastor John P. Tandberg,
Weldon, Saskatchewan.

NAAR ISAK OFRES

Av Fredrik Wisløff

Der findes en del unge mennesker som har hat haarde kamper naar det gjelder deres livskald, — f. eks. kald til missionsmarken, til sykepleiegjerning, forkryndergjerning eller lignende. De syntes de hørte Guds stemme, som sa: "Gaa!" Men de strittet imot og fik en langvarig kamp.

Men saa bød de sig og brakte offeret. Endelig var de villige.

Da skjedde det underlige:

Veien blev stengt.

De søkte missionsstyret, men blev ikke antat.

Og saa førtes de paa ny ind i aandelige kamper:

Hadde de tat feil? Var det allikevel ikke Gud som kalte dem?

Eller hvis det var Gud, hvorfor aapnet han ikke saa veien?

Denne siste kamp kan bli enda haardere end den første; og enkelte tar sjeleskade. Man følger det hele som et nederlag, blir indesluttet og taler ikke mer om det.

Til slike mennesker har beretningen om Isaks offer et budskap:

Du har visst ikke tat feil. Det var Gud som kalte dig. Du skal ikke betrakte det avslag du fik, som om Gud slog haanden av dig, og heller ikke se paa det som et nederlag. Det er ingen ting at skamme sig over. Du skal ikke miste din frimodighet.

Gud hadde en bestemt mening med sit kald. Han vilde prøve om du var villig til at bringe dit offer.

Abraham maatte gaa saa langt i sin lydighetsprøve at hans eneste, kjære søn maatte bindes paa alteret; og han løftet kniven for at drepe ham. Tenk dig hvilken smerte dette var for faderhjertet, — særlig at se guttens fortvilte angst.

Men da hadde Abraham seiret. Og Gud stanset ham.

"Nu vet jeg at du frykter Gud og ikke har spart din søn" (1 Mos. 22, 12). "Saa vil jeg storlig velsigne dig" (v. 17).

Før du sente din ansøknin, bad du inderlig Gud gi dig tydelig svar. Og saa fik du svaret. Tak ham for det.

Og den troskamp du har kjempet er saa langt fra forgjeves. Gjennem den har du lært litt av livets vanskeligste kunst: lydheth.

"Og saa vil jeg storlig velsigne dig."

EN MERKELIG STRAF

Det forsvundne testamente

Paa en reise gjennom Thuringen, hvor jeg foretrak at undgaa de mest befærdede turistveie, kom jeg en eftermiddag til et av de vakreste punkter jeg nogensinde har truffet paa. Midtpunktet i denne deilige egn dannes av en stor bygning, omgitt av de deiligste ældgamle trær. Foran indgangen lekte nogle barn, mens en omtrent 40-aarig mand og en nogle aar yngre dame, smilende betragtet dem.

En anden person hadde nærmet sig og stod fordypet i det samme syn. Først et dypt suk hendrog min opmerksomhet paa ham. Han var en middelaldrende, men tidlig ældet og graant mand.

Jeg hilste og sa: "Lykkelig den som eier denne herlige eiendom."

"De har ret," sa han, og der gik likesom krampagtige trækninger over hans ansikt, "faa mennesker kan prise sig saa lykkelige som eieren av Linderhohe. Men vet De, at denne hr. Obermann egentlig slet ingen ret har til at besidde denne skat, og at den stakkær, som den egentlig tilhører, flakker fattig om i verden?"

"Det maa være en meget ædel mand, som ikke gjør sine fordringer gjældende," sa jeg tvilende.

Han lo bittert.

"Ædelmodig," ropte han, "aa nei, ikke netop det, men det er en forunderlig historie, og kan det mere Dem, skal jeg gjerne fortælle den."

Vi forlot stakittet og gik ut paa landeveien, og min ledsager, som forekom mig noget underlig, begynte:

"Herregaarden derhenne tilhørte for 20 aar siden en gammel, halvforrykt, gjerrig kar, som var ugift og hadde en gammel tjenestepike til at stelle for sig. Hendes datter Helene var en meget vakker pike. Den gamle mand hadde faat den ide, at dette pikebarn ikke skulde gifte sig, da han i ægteskapet saa kilden til alt ondt.

Seebom, saa het den gamle, hadde gjort sin lykke i Australien. Da han kom hjem, tænkte han paa sine to søstre, der like som han hadde levet i fattigdom. Begge var døde, men hver hadde efterladt en søn, Fritz, som studerte og var stipendiat, og Julius, som hadde en underordnet post med en knap løn. Seebom tog begge til sig, men paa den uttrykkelige betingelse, at de ikke skulde gaa hen og forelske sig i Helene, isaafald skulde de ingen arv faa.

Forbudet bevirket naturligvis intet andet, end at de begge forelsket sig i Helene. Julius var slu nok til ikke at vise det, mens Fritz var saa ærlig eller rettere saa dum, at tilstaa det for sin onkel. Den gamle tog mot bekjendelsen med en raa latter.

Dagen efter blev hans juridiske konsulent hentet, og alle vidste, hvad dette betød.

Det følgende aar døde Seebom. Advokaten blev underrettet og telegraferte tilbake, at han den følgende morgen skulde indfinde sig og aapne testamentet. Mens Fritz sat hos Helene og søkte at trøste den stakkars pike, gjennemsøkte Julius, som marteades av nysgjerrighetens og skinsykenes onde aander, den døde papirer i hans arbeidsværelse. Han fandt ogsaa ganske riktig et forsegletpapir, hvis utenpaaskrift, "mit testament," bragte hans hjerte til at banke voldsomt. To gange la han det uaapnet fra sig, tredje gang seiret nysgjerrigheten i forbund med begjærigheten, og han aapnet det.

Testamentet var avfattet i lovlige former.

Alle eiendele var gjennomgaaet, ved hver av dem arvingens navn vedføiet — bestandig detsamme navn — og kun den forpligtelse paalagt ham at utbetale Helene May hver maaned, saalænge hun var ugift, 50 kroner.

Ganske hvit i ansiktet var Julius sunket om i en stol. De altid nævnte navn var Fritz, hans eget forekom ikke en eneste gang, han var altsaa fuldstændig arveløs.

Nogle minutter sat han som knust. Saa blev han grepen av et ustyrligt raseri og tok dokumentet, rev det tvers over og kastet stumperne i ilden. Nu blev det klart for ham, at han hadde gjort sig skyldig i en grov forbrytelse, men den følelse og angst, som denne erkjendelse bragte med sig, dysset han snart isøvne og beroliget sin samvittighet med den tanke, at nu skulde der bli en ærlig og retfærdig deling mellem ham og Fritz, og at Helene ikke skulde komme til at mangle noget.

Han nærmet sig atter skrivebordet, hvor han hadde fundet testamentet og kastet øinene paa de øvrige papirer.

Pludselig sortnet det for hans øine. "Codicil til mit testamente," stod der utenpaa det. Hastig rev han det op. Codicilen, likeledes avfattet i lovlig form, var datert senere og lød kort og godt saaledes:

"Jeg bekræfter herved mit testamente. . . i alle punkter, kun med den forandring, at overalt, hvor i dette testamente min søsters søn Fritz Obermann er nævnt, skal dette navn ombyttes med min anden søsters søns, Julius Schmidts, navn.

Julius knyttet hænderne, saa neglene skar ind i kjødet og bet sine læper blodige. Han hadde selv i dum overilelse forspildt sin arv.

Codicilen uten testamente var fuldstændig værdiløs. Desuten kunde den, om den blev funden, bringe mistanke paa ham for at ha fundet og tilintetgjort testamentet; der var intet andet for ham at gjøre end at tilintetgjøre ogsaa denne.

Codicillen vandret altsaa i ilden likesom testamentet. Julius fandt dog en smule trøst i den tanke, at ialfald halvdelen av arven maatte bli hans.

Dagen derefter kom advokaten. Efter hans anvisning søkte man i den døde arbeidsværelse efter det dokument, som skulde indeholde hans sidste vilje, men fandt intet. Advokaten forundret sig, rystet paa hodet og sa:

"Jeg har selv skrevet det og vet, at det gjemtes her. Jeg kan ikke tænke mig, at hr. Seebom har ødelagt det, det maa sandsynligvis endnu findes. Men like meget — som en forsigtig mand har hr. Seebom utfærdiget det i to eksemplarer, hvorav han betrodde mig det ene til forvaring."

Med disse ord trak han det og av sin lomme; ingen saa, hvor likblek Julius var.

Testamentet, nøiagtig likelytende med det av Julius opbrændte, læstes op. Medlidende blikke traf Julius.

Da oplæsningen var endt, saa advokaten paa Julius.

"Men Codicillen?" stammet denne som nu ikke lenger kunde beherske sig.

"Codicillen? Ja, der har virkelig vært en saadan," sa han, "men her findes den ikke, og jeg har den heller ikke. Den blev unutfærdiget i et eksemplar, som var i hr. Seeboms egen forvaring. Det er jo muligt, at han senere har ødelagt den, eller muligens kan den endnu findes. Hvis ikke, maa det bli som testamentet har bestemt."

Man ledte fremdeles, ingen ivrigere end Julius Schmidt, sjønt denne bedre end nogen anden vidste, hvor forgjæves det var. Den følgende dag forsvandt han pludselig, og den lykkelige arving, Fritz, og hans hustru, Helene, har aldrig set ham siden.

Min ledsager sluttet sin fortælling og jeg betragtet ham med oprigtig deltagelse. Han gjorde intet forsøk paa at skjule, at han selv var den ulykkelige Julius. Efter en kort taushet fortsatte han: 'Jeg tjener saa meget, at jeg meg nøisomhet lever, men saameget sparer jeg sammen, at jeg hvert aar kan reise hit og se det jordiske paradiset, som jeg selv har lukket for mig — jeg stirrer paa det og forsvinder igjen — det er min Bod. —

L.D.R. Convention Report

Buying up all opportunities, especially the precious ones in spiritual things, was the challenge echoed and re-echoed by those who addressed the L.D.R.'s assembled in the First Baptist Church, Minneapolis, July 2 and 3. Ephesians 5: 16, 17 was chosen as the text timely reminders to "Redeem the Time".

Rev. Erpestad of Beresford, S.D. presented the "Sinners' and Believers' Opportunities". Those who have not accepted Christ as their Savior were urged not to depend upon having known God's presence only at times of crises, but to "buy up the opportunity" of knowing Him now. To God's children opportunities arise to use prayer which "opens the gate to God's blessings", to bear witness in word and to demonstrate the reality of Christ in their lives by acts of love.

Yielding our hearts to Jesus is the only complete use of time and "individual devotion is the only way of ensuring an organization's success", were thoughts brought to us by our president, Myrtle Larson of Superior, Wisc. That we might not yield to the hindering effects of backsliding after being aroused; but catch a fuller vision of what we are to do, and of the blessing to be derived, realize the limitation of time, pray without ceasing, have the mind of Christ, see all opportunities, and crucify self-interest, were among her exhortations.

Arna Njaa's report of L.D.R. work gave evidence of growth in the organization. The most unique L.D.R. led by a bed-ridden invalid, the work done by missionaries sponsored by the L.D.R. the pleasing acceptance of the Worship Offering plan, the news of the Saskatoon group supporting a Chinese missionary, the \$35.00 Forget-Me-not from Shishmaref, the adoption of Bernice Gulliksen of St. Paul as a second worker in Jewish Missions, were encouraging features. A need for even greater zeal in realizing the L.D.R. aims of every member experiencing fuller fellowship, blessing and power was brought forth.

Margaret Molberg's report as financial secretary showed a climb in stewardship thinking and giving, particularly in the use of Treasure Chests.

In addition to continuing the former L.D.R. projects the Recommendations Committee's report presented by Marion Dahl, encouraged establishing funds to assist in the restoration of Schools and hospitals in China and to furnish scholarships for Lutheran Social Service Workers.

The Nomination Committee's report as given by Clarice Larson was accepted. The list included Myrtle Larson, Pres.; Marie Mynster of Grand Forks, 1st Vice-Pres.; Charlotte Anderson of Minneapolis, 2nd Vice-Pres.; Elliot Martini of Milwaukee, Secretary; Margaret Molberg of Hudson, S.D. Financial Sec.

According to the report by Jean Merthin of the Credentials Committee a total of 287 were registered, 204 being delegates.

Rebecca Millunchick told of "Redeeming the Time Among the Jews". In that work opportunities have been intensified as the Jewish population of the world has decreased 20% since 1939. "War cannot cut off God", and people everywhere are brought to face Him in crisis. As Christians we have the opportunity to show our faith by an attitude of trust and confidence in Him especially in trying times. Among practical opportunities are included work with Jewish children, young people, missions, those in the 'service' and immigrants and refugees in our land and abroad.

Friday evening about 1500 were present at the Fellowship Banquet of the three auxiliary organizations. The 1200 at Nicolet Hotel enjoyed an address by Dr. Walter Manuel Montano, Director of the Evangelical Union of South America, Lima, Peru. Dr. Montano's message also reached the others who were at the Leamington. He presented the Evangelical Church's opportunity to answer the call of the ancient Incas for a knowledge of the one true God. The one answer which came 400 years ago with the Spanish conquerors has not met the need. The gospel which is the power unto salvation and not religion which is "the opium of the people" is what is transforming the lives of Latin Americans, many of whom pay for it with their lives or by imprisonment.

Rev. Oscar Hanson, Dr. T. F. Gullixson, and the presidents of the organizations were others who brought messages. Mr. A. E. Iverson was toastmaster. Music was fur-

"Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do."

John 6: 5-6.

When Jesus takes His friends aside, difficulty always arises. As the disciples journey together with Jesus in the mountains toward the east, the great company of Passover pilgrims that was to go south to Jerusalem for the feast was gathering little by little. They had heard that He was to travel that way and, without hesitation, they took the same road themselves. When Jesus saw them, He understood at once how precarious the situation was; they had not taken food along. At once Jesus turned to His disciples. He shared everything with them. And they tried every way they could devise to cope with the situation. But to no avail. Even though they had money enough they were helpless; there was no bread to be bought here. The disciples did not know what to do; but He Himself knew what He would do. Whereupon He performed His great miracle with the five barely loaves and the two small fishes.

This is good news for you and me, we who so often in our daily lives are helpless and do not know what to do. No doubt such is the case a great deal oftener than folk think. The difficulties which Jesus sends us, all of us, are forerunners of Jesus' miraculous dealings. Rich blessings hide behind our difficulties. When Jesus has persuaded me to acknowledge that I do not know what to do, then a miracle on His part is near at hand. A glorious surprise awaits me. Oh, how unspeakably good the Lord is!

—Hallesby.

nished by Charlotte Mystrom, marimba player; Mr. Burton Hanson, tenor; and Mrs. A. Dokken, violinist. Sat. 9 a.m. Dr. J. P. Milton directed us again to the admonition to "Redeem the Time", which is concerned with walking the "Way" in the footprints of the Lamb, watching Him as the "Way", and watching our own steps in every detail of our lives. It consists in a positive admonition not only to buy up opportunities but to use them for the salvation of other fellowmen. Being filled with the Spirit, we serve by speaking, by showing joyousness, gratitude, and humility of love. Our incentive is strengthened by observation of the "evil times" which challenge us to realize the greatness of the world's need and the greatness of Christ's love.

"Redeeming the Time" in various fields of service was discussed. Charlotte Stolee presented the need in Social Work where great opportunities to be a "good friend" and to use technique and ability to help people make adjustments by leading them to a better life in Christ, are always present.

Betty Garton told of the work "On the College Campus" to reach the unchurched and our own Lutherans who do not know Christ, as well as to strengthen and preserve the faith of Christian students. "What students think and do determines the citizenship of tomorrow."

The cause in "Youth Work" was brought forth by Viola Trygstad who showed the need for Christ-centered work through Christian leaders, consecrated members, definite plans and organization, and Christ-centered programs. "The League is a workshop". Dedication as Christian soldiers who put on and use the whole armor of God to meet the challenge in our home towns was emphasized.

"Redeeming the Time in Alaska" was the topic of Helen Frost of Igloo, Alaska. Her appreciation for the privilege of being an instrument in LDR hands was concretely expressed as she presented to our president the Alaska flag — the Great Dipper and North Star in silver stars on a blue background. Miss Frost told of her last Easter service there, mentioning the girls' choir, 35 Catholic visitors and the social which followed the service. "In Alaska every day is one of opportunity." Much work remains to be done as new problems are presented.

Bernice Boyum told of taking the opportunity to assist those in Defense Areas to make social, physical and spiritual adjustments.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

Mrs. Orvis Hanson continued the discussion of the theme during the last session as she gave the message concerning "The Limitations of Opportunity". "The limitations are in us, not in Christ". Though opportunities are limitless, we, being mortals, are limited in time, space and talents; but we are not therefore excused. Unless found in Christ, our lives make no difference in God's Kingdom. Our opportunity is when Christ passes by — Now. "The call for soldiers of the Cross dare never be less than that for soldiers of our country". Begin at home with faithfulness in small things. Let God take over our weaknesses as His opportunities.

Helen Roseland, an LDR board member since the organization's beginning (16 years) and retiring vice-president, showed her appreciation of the blessings received in that service by presenting to Arna Njaa a Forget-Me-Not to be used in erecting an "Arna Njaa Chapel" at a South African Mission.

"The Martin Luther of South America" — Dr. Montano was again presented as a man of deep understanding — a poet, author and missionary. In his "Challenge of South America to Youth" he expressed the wish that the Lutheran Church be established there because of its definite message which best suits the needs of the people. Bolivia is the most open country there. "Shall we permit Latin America to commit suicide" or can we give Pauls answer to that shortest and most important of Bible interrogations — "What must I do?" Dr. Montano told of his conversion from a devout Catholic, atheistic leader, and consecrated Dominican monk, respectively, to a messenger of the Gospel. In spite of excommunication from the church, disinheritance from his father, persecution from fanatics, suffering in dungeon, and threatened banishment, he has had as his one aim — "to cover Latin America with the message of Christ". "God has the key to all doors." To answer Latin America's question we have no easy way, but neither did our Lord go an easy way. As a "spiritual light-house" will North America let its light shine to its neighbor? was Dr. Montano's parting challenge.

An invitation to worship God with an offering was given by Marion Dahl, president of Southern Minnesota District. The offerings during the sessions totalled over \$1,500.

Before Mrs. Normann, the WMF president, installed our officers, she encouraged us to do as Ruth — "gather, thresh, and feed on the heaps of golden promises in the field of God's Word", and then go out to do His bidding. God will not bruise our broken reeds, nor quench our smoking flax; but restore the reeds and on the flax "blow His breath of mercy" to bring forth the music and the light and warmth.

In closing our president spoke her appreciation and left with us the words of God's charge to Joshua — "Have not I commanded thee? Be strong and of good courage; be not affrighted neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest". Josh. 1:9.

During the sessions music numbers by the Ascension LDR Quartette from Milwaukee, a duet by Fay and Fern Thompson of Superior, Wisc.; violin solos by Rebecca Millunchick, and organ recitals of Virginia Dale, Concordia College, were additional messages.

The final report of the Credentials Committee revealed a total of 473, delegates 282. Southern Minnesota District had the largest representation. Canadians numbered 4.

"Praise God from whom all blessings flow" was truly one's response after receiving the blessings of such fellowship and message as the Convention so richly afforded.

—Jenet Ivesdal.

No convert is too recent, too uneducated, to bring others to Christ. Convinced in his own heart that Jesus is his Saviour, he can, with Philip, at least echo our Lord's own words to say, "Come and see." — Record of Christian Work.

Any sermon is a good sermon which leaves the impression that God has spoken.

Camrose Circuit W.M.F.

The convention of the Camrose Circuit W.M.F. was held on May 20th at Bethany church near Donalda, with President Mrs. E. Haave, presiding. The attendance was only fair due to weather conditions, but in spite of that a blessed time was had by those who were present. Mrs. Clifford Johnson of Bethany led in devotion, and Mrs. J. Vikse, president of the local Aid gave the welcome address. Pastor E. Haave then spoke basing his topic on II John 1-6. A violin solo was then given by Evelyn Johnson. The president reported 322 ladies representing 24 locals belonging to our Circuit. She reminded the Aids of the money to be sent to Bible Woman, Circuit and District secretaries for expense fees.

After a dinner served by Bethany Ladies' Aid, Mrs. B. J. Stolee opened with devotion. The following officers were elected: President, Mrs. E. Haave, Edberg; Vice-Pres. Mrs. B. Skaret, Armana; Secretary, Mrs. L. Olson, Bawlf; Box Work, Mrs. C. Magnuson, Camrose; Mission Box, Mrs. R. Brager, Ohaton; Cradle Roll, Mrs. R. Lyseng, Armana; In Memoriam and Life Membership, Mrs. L. Grue, Hay Lakes; Historian, Mrs. P. Paulson; Thank-Offering, Mrs. J. Vikse, Donalda. The Directors are: Mrs. L. Bergum, Mrs. Bratrud, Mrs. J. Olson, Mrs. Kraft and Miss Kringen.

It was decided to give gifts of money to the following: The Shepherd-Hyrden \$15; Lutheran World Action \$25.00; Old Peoples' Home, Bawlf, \$15.00; Bible School, Camrose, \$25.00; Colombia Mission \$15; and to sponsor a Lutheran Hour Broadcast.

Rev. E. Haave then sang "Hark, Hark, My Soul" after which Mrs. Vinge gave greetings to Mr. and Mrs. B. J. Stolee in honor of their golden wedding anniversary.

The introduction to the themem "First Things First", was given by Mrs. Haave. This theme was divided into four parts. "God First in My Heart" was discussed by Mrs. A. Odland, of Bawlf. "God first in My Home" by Mrs. R. Lyseng of Armana, and "God First in My Church" by Mrs. A. Hoveland, but these two ladies were unable to be present. The study on "God First in my Giving" prepared by Mrs. Kvien was read by Mrs. Bergum. Installation of officers was conducted by Rev. Vinge, who also spoke on the topic "Redeeming the Time."

Saskatoon Circuit Meeting

The W.M.F. of Saskatoon Circuit held their annual meeting in Bethel congregation, Young, Sask. Rev. G. Aarestad's charge, June 24th. After devotion, Vice-President, Mrs. J. R. Lavik, opened the meeting and extended a welcome to all. Greetings of welcome were also sent to Mrs. Haugen of Outlook and Mrs. Storaasli of Saskatoon who are making their homes within our Circuit. The usual order of business followed. Many fine reports were given. Mrs. Iversen gave us a report on what the Aids had done for the Centennial, also urging all societies to do their part. The following officers were elected: President, Mrs. J. R. Lavik, Saskatoon; Vice-Pres. Mrs. S. D. Brun, Strongfield; Sec-Treas. Mrs. G. Aarestad, Watrous. The Departmental secretaries are: Mission Box, Mrs. S. Anderson, Langham; Thank Offering, Mrs. Oscar Hamre, Hanley; Cradle Roll, Mrs. R. H. Pinkerton, Valley Park; In Memoriam and Life Membership, Mrs. Ulven, Glenside; Historian, Mrs. D. Fotheringham, Watrous; Christian Nurture, Mrs. A. Erlandson, Penzance; Librarian, Mrs. A. Hjortaa, Macrorie.

The W.M.F. extend sympathy to the bereaved family of Mrs. H. Dalen of Valley Park, and also sent an In Memoriam gift in memory of her untiring work in our Federation. A vote of thanks and appreciation was given Dr. and Mrs. Iversen for their kindness and willingness to help us in our Circuit. All good wishes go with them to their new field.

An inspiring program in word and song was given at the evening session. May God continue to bless our W.M.F.

Mrs. G. Aarestad, Sec.